

NEW PUBLICATIONS.

THE WESTMINSTER REVIEW, JANUARY. Edited by...

The opening article in this number is devoted to the supplementary volume of Taine's "History of English Literature," which treats of some of the most noteworthy of contemporary writers, including Dickens, Thackeray, Macaulay, John Stuart Mill, Carlyle, and Tennyson. A lucid summary is presented of Mr. Taine's criticisms, which have the merit of being profound and discriminating, and singularly appreciative of the subtle delicacies of works composed in a foreign language. "Hamlet" is the subject of an acute and meditative paper, crowded with ingenious suggestions, and aptly seizing the interior processes of human feeling which the great poet has so wonderfully represented in the character of his hero. The spirit of the discussion is embodied in the closing paragraph: "The metaphysician who would gain a just conception of what human freedom is, could scarce do better than study the relations of the human will in the events of life, as these are exhibited in the play of 'Hamlet.' It represents the abstract and brief chronicle of human life, and faithfully holding the mirror up to nature, it teaches—better than all philosophical disquisition and minute introspective analysis can—how is evolved the drama in which human will contests with necessity. Struggle as earnestly and as constantly as he may, the reflecting mortal must feel at the end of all that he is inevitably what he is; that his follies and his virtues are alike his fate; that there is a 'divinity which shapes his ends, rough-hew them as he may.' Hamlet, the man of thought, may brood over possibilities, speculate on events, analyze motives, and purposely delay action; but in the end he is, equally with Macbeth, the man of energetic action whom the darkest hints of the witches arouse to desperate deeds, drawn on to the unavoidable issue. Mighty, it must be allowed, is the power of human will; that which, to him whose will is not developed, is fate—is, to him who has a well-fashioned will, power—so much has been conquered from necessity, so much has been taken from the devil's territory. The savage prostrates himself, powerless, prayerful, and pitiable, before the flashing lightning; but the developed mortal lays hold of the lightning and makes of it a very useful servant, to the former, lightning is a fate against which will is helpless; to the latter, will is a fate against which lightning is helpless. What limit, then, to the power of will, when so much of fate is ignorance? The limit which there necessarily is to the contents of the continent, to the comprehended of that which comprehends it. The unrelenting circle of necessity encompasses all: one may go his destined course with tranquil resignation, and another may fume and fret and struggle; but, willing or unwilling, both must go. As the play of 'Hamlet' so instructively teaches, notwithstanding all the ingenious refinements of a powerful meditation, the human will is included within the larger sphere of necessity or natural law. The cage may be a larger or a smaller one, but its bars are always there. Where was that when I laid the foundations of the earth? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his zone? Then Job answered and said, Behold I am vile; what shall I answer thee? I will mine hand upon my mouth. Well, then, is it for him who learns his limitation, to whom the dark horizon of necessity becomes the smile of duty." The fresh interest in Shakespeare's most characteristic play, which has been recently called forth by the remarkable and highly intellectual presentations of the favorite American tragedian, Mr. Edwin Booth, who combines such a just conception of the interior experience of Hamlet, with the finest facilities of expression, will prompt many readers to the perusal of this article, thus preparing themselves for a truer appreciation of the "Prince of Denmark," and a keener enjoyment of the artistic genius of his most admirable living representative. Dr. Draper's "Intellectual Development of Europe" is made the theme of an elaborate discussion, in which great commendation is bestowed on the labors of our learned townsman, although a respectful dissent is entered from several of his leading positions. The work is described as "one of the not least remarkable achievements in the progress of philosophy that have yet been made in the English tongue. It is a noble and even magnificent attempt to frame an induction from all the recorded phenomena of European, Asiatic, and North African history, and thereupon to establish certain definite principles of social and intellectual development. It has been elaborated with a degree of care, assiduity, and attention to orderly arrangement, combined with a graceful, and at times very eloquent diction, which give it an independent interest of the highest character for any mind not warped and prejudiced against the modes of thought it presents. All the latest researches in history, all the most recent discoveries in the realms of geology, mechanical science, natural science, and language, every minute particular that can explain or illustrate the general progress of all the European races from the most primitive ages, are accurately and copiously detailed in their several relations. Nor is the author without such an art of representation as can render a book not only such as we ought to read, but also such as we like to read. He deals with the most abstract metaphysical subtleties, such as the theory of Buddhism, the psychology of Plato, and the economy of Egypt, with a lucidity and genial affection for his subject, which much facilitates for the reader the process of assimilation. Again, there are passages such as those exhibiting the general condition of Indian intellect, the corruption and immorality of the late days of the Roman empire, the progress of the Saracen conquests and the maritime discoveries of the fifteenth and sixteenth centuries, where Dr. Draper seems to achieve a degree of eloquence not commonly met with in, yet by no means impairing the cogency of a strictly philosophical treatise." But the reviewer is not blind to the apparent defects in the method of distribution adopted by Dr. Draper, on which he offers some forcible, if not conclusive comments. "Following the analogy of individual life, on the undue extension of which we have just been admonished, he proceeds to distribute the whole of European life, since the first dawn of history, into certain epochs, corresponding with those observable in the mental progress of individual man. As the comparison here is between two forms of mental development, there is less room for error than in the former case; and so to the general principle we do not object, but rather accept it as convenient, and to some extent fitted to embrace the actual phenomena. We shall have shortly some exceptions to take to the particular form assumed by the arrangement in question. It is said that, as in the whole of Europe itself, so in the history of the most illustrious component nations belonging to it, there are to be noted five distinct and successive phases or eras. These are (1), the era of credulity; (2) that of inquiry; (3) that of faith; (4) that of reason; and (5) that of skepticism. It is said that, in the progress of the individual

mind, there are observable a series of exactly similar periods. Now it might be contended that it is so convenient to select some distinct method of fastening together a series of tolerably like facts, for the purpose of independent observation, and of distinguishing them from other series of similarly allied facts, that we may well be thankful to Dr. Draper for the very ingenious division he has suggested, and need not look with an eagle's eye into the errors of the distribution, especially since no conceivable distribution can be exempt from all imperfections. At the same time the extreme importance of the subject justifies us in again submitting that Dr. Draper has been over-hastily induced to fit in all the multifarious facts of history, European, Asiatic and African, into a theory suggested, not by the actual facts themselves, but by other facts, viz: those of individual human life. For instance, it is part of the theory that the stages of inquiry, faith, and reason are incompatible, because only successive. This is not wholly true, even of an individual man, still less of a multitude of men. Inquiry and reason, unless their ordinary meaning be indefinitely modified, are mutual correlatives, and march on hand in hand. A man cannot reason without previous inquiry, and the more subtle the reasoning the more protracted and anxious the inquiry. Nor does a man inquire, for the most part, except with a view of reasoning on the basis obtained by his inquiries. There may be, indeed, a kind of vague curiosity, misdirected inquiry, divorced from correct reasoning, as among the Ionic philosophers of Greece; but without inquiry there can be no reasoning whatever. Again, the age of Socrates and Plato, and the period intervening between the Council of Nice and the Reformation, are designated eras of faith, the era interposed between that of inquiry and that of reasoning. Now, as Dr. Draper himself somewhere says, faith may either imply a submissive acceptance of the truth of anything whatever without inquiry at all, or a firm belief in that which has stood the test of rigorous methods of proof. According to the latter definition, faith would be the highest attainment of the era of reason; according to the former, it would only be prevalent in the era of credulity. Probably the word "faith" is more strictly confined to something different from both those conceptions, and partaking of each. There is a condition of mind which, on a fact being alleged, neither rejects it as impossible nor grasps it as certain, but which acknowledges its importance, and accepting it provisionally, makes it the basis of immediate action. This is a condition favorable to the construction of valuable scientific hypotheses; and manifestly such a condition of mind is not a distinguishing mark of any one era, but may be found to be a conspicuous feature in all. In case we should be remonstrated with for exposing the fallibility of one arrangement, without having the courage to substitute another, we will suggest one of our own. We would distribute the normal intellectual history of a nation into four epochs, each of which epoch gathers up into itself all the aspects of those preceding it, with the exception of that of the first. There would be (1) an era of credulity; (2) an era of hypothesis; (3) an era of skepticism; and, (4), an era of verification. Faith, defined as we have just intimated, would be found to characterize indifferently any or all of these several eras. The latest and most advanced condition of a nation would thus find its intellectual man approaching every question of the day in a spirit of active skepticism, accompanied with a due regard for the proper use of hypothesis, and, above all, for the paramount value of laborious verification.

The remaining articles in this number, comprising "The Science of Language," "Peace in Poland," "Circumstantial Evidence," "Whatever is Right," "Railway Reform," will contain the character of this powerful, though sometimes audacious quarterly for originality and independence of thought, and admirable clearness and vigor of statement and illustration. The republication of the English periodicals by Messrs. Scott & Co. deserves attention and patronage, although the edition is disfigured by numerous typographical errors, whether the result of printing from imperfect early copies or incompetent proof-reading, is more than we can decide.

AMERICAN PUBLICATIONS ABROAD.—Messrs. Stevens Brothers, American Agents for Libraries in London, have ordered, through their correspondents, Messrs. Hurd & Houghton, No. 40 Broadway, New-York, two copies of every Report and Prospectus of all the Railroads, Coal, Petroleum, Canal, and other Incorporated Companies in America, which can be readily procured. This will make a curious and rare collection for Europeans who may be interested in American securities.

Books Received.
Morning Glories, Twenty Discourses delivered before the Friends of Progress, by Andrew Jackson Davis. 12mo. pp. 64. G. M. Plumb & Co.
Woodward's Country House, by Geo. P. & F. W. Woodward. 12mo. pp. 198. Geo. P. & F. W. Woodward.
Family Bible, by the Author of "F. W." 18mo. pp. 296. T. B. Peterson & Brothers.
Self-Defense, by the Author of "Margaret Malinda." 12mo. pp. 76. The same.
Comparative Geography, by Cal. Bell. Translated by William C. Cress. 12mo. pp. 728. J. B. Lippincott & Co.

American Union Commission.

The war has fallen heavily upon our loyal brethren in East Tennessee and West Virginia. Last Fall the mountain region of Tennessee was seven times devastated by the march of cavalry forces which subsisted upon the country, and a large portion of West Virginia has been overrun twelve times by devastating armies. Thousands of families in these districts, whose adult males are fighting in our ranks, are now destitute of seed corn and the commonest implements of agriculture. They must be furnished with these from abroad, with the opening Spring, or another year of privation and suffering is before them.

Patriotism, humanity, sympathy, gratitude and a wise economy all urge us to their relief. The AMERICAN UNION COMMISSION, co-operating with the East Tennessee Relief Association through Col. N. G. Taylor, and with the Association of West Virginia through the Rev. J. E. Carter, needs at least \$100,000 to restore these, our smitten brethren, to a condition of self-support.

At the same time the unusual severity of the Winter has aggravated the sufferings of the refugees within our own lines. Large numbers of these are worn down by sickness and want. At Louisville, where 1,500 refugees are congregated in four or five hospitals, we are assured by the Rev. J. L. McGee, a most humane and devoted Presbyterian pastor, that more than four-fifths of all that arrive are too ill to be set at work till bath, clothing and nutritious food have in some degree restored their strength.

In laying these facts before the public, we solicit contributions for these objects in the confidence of a generous and prompt response. And we respectfully request that on the first Sabbath in March, or on some other Sabbath of that month, collectors in this behalf be made in the churches, thus associating with the peaceable investigation of our national Government the mitigation of the woes of war to those who have suffered in its defense.

By order of the American Union Commission,
JOSEPH P. THOMSON, President.
BENJAMIN N. MARTIN, Corresponding Secretary.
Contributions may be sent to A. V. Stock, care, President of the Shoe and Leather Bank, No. 27 Broadway, N. Y.

COMMERCIAL MATTERS.

Sales at the Stock Exchange—Feb. 25.

U. S. 6s, 1867.	134	American Gold.	200	Wyoming	250
U. S. 6s, 1868.	134	10,000.	199	U. S. 6s, 1867.	250
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U. S. 6s, 2017.	134	10,000.	199	U. S. 6s, 2016.	250
U. S. 6s, 2018.	134	10,000.	199	U. S. 6s, 2017.	250
U. S. 6s, 2019.	134	10,000.	199	U. S. 6s, 2018.	250
U. S. 6s, 2020.	134	10,000.	199	U. S. 6s, 2019.	250
U. S. 6s, 2021.	134	10,000.	199	U. S. 6s, 2020.	250
U. S. 6s, 2022.	134	10,000.	199	U. S. 6s, 2021.	250
U. S. 6s, 2023.	134	10,000.	199	U. S. 6s, 2022.	250
U. S. 6s, 2024.	134	10,000.	199	U. S. 6s, 2023.	250
U. S. 6s, 2025.	134	10,000.	199	U. S. 6s, 2024.	250
U. S. 6s, 2026.	134	10,000.	199	U. S. 6s, 2025.	250
U. S. 6s, 2027.	134	10,000.	199	U. S. 6s, 2026.	250
U. S. 6s, 2028.	134	10,000.	199	U. S. 6s, 2027.	250
U. S. 6s, 2029.	134	10,000.	199	U. S. 6s, 2028.	250
U. S. 6s, 2030.	134	10,000.	199	U. S. 6s, 2029.	250
U. S. 6s, 2031.	134	10,000.	199	U. S. 6s, 2030.	250
U. S. 6s, 2032.					